

UNITED STATES ARMY CHAPLAINS SCHOOL

FORT HAMILTON, NEW YORK

THE CHAPLAIN AS CREDIBLE COMMUNICATOR

A RESEARCH PAPER SUBMITTED AS
PARTIAL FULFILLMENT AS REQUIREMENT FOR
C22-B-19 TECHNIQUES OF RESEARCH

EUGENE B. RICHARDSON

Chaplain (MAJ) USA

3 December 1973

TABLE OF CONTENTS

I. INTRODUCTION	1
Scope and Purpose	1
Assumption	1
II. WHAT IS COMMUNICATION IN MINISTRY?	2
III. WHAT IS CREDIBILITY?	4
IV. THE FINDINGS OF RESEARCH ON THE PERCEIVED CREDIBILITY OF THE COMMUNICATOR	5
V. IMPLICATIONS OF CREDIBILITY RESEARCH FOR MINISTRY	10
.	
ANNEX A - A COMPARISON OF ASSUMPTIONS AND PROCESSES OF PEDAGOGY AND ANDRAGOGY	14
ANNEX B - SOME CHARACTERISTICS OF STATIC VS INNOVATIVE ORGANIZATIONS	16
SELECTED BIBLIOGRAPHY	18

I. INTRODUCTION

SCOPE AND PURPOSE

In order to remain within the boundaries of the 1500 to 2000 word requirement, and within the time limit established for submission of the research paper, it was necessary to delimit the scope and purpose of the project with the advise and approval of the primary instructor. Such restriction of scope is in keeping with the nature and any serious and intelligent research. The field of communication is so broad and research on credibility somewhat limited and at times inconclusive, it was necessary to focus on certain specific areas of concern in order to give the topic some meaning.

The purpose of this research paper is to do three things.

1. Briefly identify and understand the chaplain's unique role as communicator.
2. To identify the conclusions from research on the credibility of the communicator.
3. Discuss a number of implications of the above research for the chaplain's role as communicator in the military.

ASSUMPTION

The relevance of this research paper is based upon the belief that a better understanding of the chaplain as a credible communicator will enable him to better function in his communicator role.

II. WHAT IS COMMUNICATION IN MINISTRY?

The chaplain's role as communicator, to both groups and individuals, is determined by the assumption that he has a message to communicate, an expertise to counsel, the resources to open communication, and the ability to lead people in self understanding and growth. Communication as such is a process, with basic elements such as, source, transmitter, signal, and receiver.¹ Beyond the elements, communication for the chaplain is a unique process of "spiritual commitment."²

Webster defines communication as "common participation" and B. F. Jackson points out that;

...The word communication comes directly from the Latin *communicare*, to share or to impart or to partake. It has the same basic meaning as 'communion' which itself depends for its Christian significance on a double entendre, referring to both the Lord's Supper and an action or situation involving sharing.³

Uniquely for the chaplain, communication is and must be, if his communication is to be meaningful, "an expression of (his) commitment--to himself, to others, and to God."⁴ It is not enough that a chaplain speak or pass out keys to a kingdom. For if one is to look at the goal of communication for the chaplain, he can obtain this goal only through a process of commitment as an integral part of his communication.

The goal of this commitment in the Christian context is to maintain and develop a community of thought and action based upon the will and work of God's spirit.

¹Raymond W. McLaughlin, Communication for the Church (Grand Rapids: Zondervan Publishing House, 1968), p. 69.

²Ibid., pp. 62-63.

³B. F. Jackson, ed., Communication--Learning for Churchmen (Nashville: Abingdon Press, 1968), p. 25.

⁴Harry DeWire, Communication as Commitment (Philadelphia: Fortress Press, 1972).

Communication defined in this way is, in a sense, a reflection upon and evaluation of ourselves,⁵ as well as others and God.

Kirk Lewin stated that "learning is just a new belonging."⁶ Uniquely for the chaplain, his perceived credibility as a communicator, is related to the fact that he is perceived to be a part of and representative of a fellowship or community of people who belong. The role of communicator for the chaplain must be understood in terms of the community of worshippers of which he is a part. When people feel they belong and that a community of persons is committed to their welfare, the credibility of its communication increases. If in the proliferation of specialized areas of ministry we lose this sense of belonging, we have lost a lot in terms of our credibility and our role as communicator.

McLuhan points to this uniqueness of the Christian communicator in an incarnational sense when he says:

Precisely because the Christian communicator has been given the task of being the agent through whom the Spirit seeks to reveal the Christ, he sees himself in Christ as medium for a message, which must grasp and remake him into medium. Thus, with Christ, through Christ, in us the message also becomes medium.⁷

The chaplain as communicator stands in the unique position of one who is spiritually committed to all life and who bears the great responsibility of being what he communicates, communicating what he is becoming, and yet transcending all, as he leads a community toward the high goal of fulfillment as the people of God.

⁵Ibid., p. ix.

⁶Ellis C. Nelson, Where Faith Begins (Richmond: John Knox Press, 1967), p. 102.

⁷McLuhan, "The Christian and McLuhan," Dialog, (Fall, 1969), p. 264.

III. WHAT IS CREDIBILITY?

Webster defines the word credibility as:

The quality or power of inspiring belief; worthiness of belief; capacity for belief.⁸

The word credible has several meanings which are:

1. capable of being believed
2. worthy of belief
3. entitled to confidence
4. trustable
5. reputable.⁹

Hovland points out that the credibility of the communicator relates to how he is perceived by others in reference to his 'expertness' and 'trustworthiness'.¹⁰ He is perceived as 'expert' (knowledgeable, skilled, resourceful) and as 'trustworthy' (does he share his expertise).

What then does research on the credibility of the communicator have to say concerning the implications for learning and growth?

⁸Webster's New World Dictionary, college ed. (1960), s.v. "Credibility."

⁹Ibid., s.v. "Credible."

¹⁰Carl I. Hovland, Irving L. Janis, and Harold H. Kelly, "Credibility of the Communicator," n.p., p. 103.

IV. THE FINDINGS OF RESEARCH
ON THE PERCEIVED CREDIBILITY
OF THE COMMUNICATOR

Hovland points out that the credibility of the communicator effects two aspects of any communication: 1) "The way in which the content and presentation are perceived and evaluated;" and 2) "The degree to which attitudes and belief are modified."¹¹

Research indicates the following facts and suggests the need for further study. The research has been divided up into eleven separate areas of concern which are not by any means all inclusive.

1. High and Low Source Credibility: Hovland and Weiss discovered that

...communications are judged "less fair" or "less justified" when the source is viewed as having low credibility. Communications are judged more intelligent and justified when the source is viewed as having high credibility. These conclusions are irrespective of the content.¹²

In general however, it was found that acceptance of a message is increased when the credibility of the communicator is increased.¹³

2. Trustworthy Sources: It does not appear surprising to discover that generally speaking people accept a message from a trustworthy source, but tend to reject the same message if given by an untrustworthy source.¹⁴ But Hovland and Weiss discovered in a WW II study, that an untrustworthy communicator does interfer with a persons acceptance of the message.¹⁵ More significant than this is the discovery of the effect of a time interval in regards to position agreement/or disagreement towards a trustworthy or untrustworthy source. The study found that--

¹¹Ibid. ¹²Ibid., pp. 109-110. ¹³Ibid., p. 114.

¹⁴Jackson, Communication, p. 33. ¹⁵Ibid.

There was a decrease after a time interval in the extent to which subjects agreed with the position advocated by the communication when the material was presented by trustworthy sources, but an increase when it was presented by untrustworthy sources.¹⁶

3. Credibility and Church/Prestige Sources: In 1964 Millard¹⁷ revealed that the public saw communication from church sources as less credible than from other sources. The National Opinion Research¹⁸ study in 1948 would appear to lead support to these findings in regard to the military chaplain who was rated as having less prestige than his civilian counterpart.¹⁹ Hovland discovered that the "influence of opinions" was high when they were "attributed to heads of churches," but pointed out that it was likely that the subjects of this research had strong feelings of affection, respect, and general positive feelings toward these persons. However, neither study evaluates the criteria for determining prestige or credibility. As Hovland himself pointed out, "studies on the 'prestige' factor and its affect on credibility and learning are inconclusive."²⁰ Duncker and Asch have given direction for research in the following statement.

...the prestige of a source is too often viewed as something that can be "tacked on" to any assertion and that it is equally effective no matter what is being said. The hypothesis which requires investigation is that under these conditions, where the assertion is repulsive to the audience and the source is only mildly respected, there is a tendency to change one's attitude toward the communicator in the direction of attributing less credibility to him or otherwise becoming more negative toward him....However, if material is

¹⁶Carl I. Hovland and Walter Weiss, "The Influence of Source Credibility on Communication Effectiveness," in Public Opinion and Propaganda, eds: Daniel Katz, Dorwin Cartwright, Samuel Eldersuald, and Lee Rinehart (New York: Holt, Rinehart and Winston, 1954), p. 347.

¹⁷Jackson, Communication, p. 33.

¹⁸Francis Keefe, "The Army Chaplain," a paper submitted to U.S. Army Chaplains School, Fort Hamilton, New York, May 1973, p. 7.

¹⁹Hovland, Janis and Kelly, "Credibility," p. 122.

²⁰Ibid., p. 123.

well substantiated, even if presented by a low credibility communicator. On the other hand, a low credibility communicator may interfere with a good message to the point that the message is not heard.²¹

4. Credibility and Feelings: Janis and Feshback discovered that the personal credibility of the communicator and the effectiveness of any communication is decreased by the arousal of strong feelings of fear, unless such arousal is later reduced by reassurance.²² Yet the credibility of the communicator tends to increase when the individual is under stress, anxiety, and uncertainty.²³ Kelman and Hovland broadened the area to include the effects of all emotional reactions upon the learning situation.

...on the one hand, emotional reactions to a communicator have a facilitating effect where it serves to focus attention on what he says and to exclude irrelevant influences in the environment. On the other hand, when the focusing is upon the communicator per se--upon his person, dress, style of speaking, mannerisms, and so on--an emotional reaction may interfere with the acquisition of his content and hence with his effectiveness as a communicator.²⁴

Although more research is needed in this area, it is certain that the credibility of a communicator is affected by attitudes about the communicator among which are attitudes of affection, admiration, identification, awe, fear, trust, confidence, and his knowledge, intelligence, and sincerity.²⁵

5. Credibility and Sincerity: Merton's research on sincerity indicates that a high degree of perceived sincerity, especially as it is perceived to be related to no personal gain, increases the factor of trustworthiness.²⁶

6. Credibility and Persuasion: Lararsfeld, Berelson and

²¹Ibid., p. 120.

²²Irving L. Janis and Seymour Reshback, "Effects of Fear Arousing Communication," in Public Opinion and Propaganda, eds: Daniel Katz, Dorwin Cartwright, Samuel Eldersuald, and Lee Rinehart (New York: Holt, Rinehart and Winston, 1954), p. 336.

²³Hovland, Janis and Kelly, "Credibility," p. 123.

²⁴Ibid. ²⁵Ibid., p. 120. ²⁶Ibid., p. 106.

Guidet did a study that indicated that "when a person is perceived as having a definite intention to persuade others, the likelihood is increased that he will be perceived as having something to gain and, hence, as less worthy of trust."²⁷ More to the point is the findings of Hovland, Lumsdaine and Sheffield, that there is a "tendency to reject communications which are perceived as being manipulative in intent,"²⁸ rather than informational. If persuasion is necessary, and one wishes to avoid rejection of a message, then the communicator must follow the discovery of Ewing.

When a communication comes from an unknown or ambiguous source, acceptance will be increased if, at the beginning, the communicator explicitly claims that his own position is in accord with that held by the audience.²⁹

7. Credibility and Open Communication: Many studies of human behavior support the belief that credibility exists in direct proportion to behavior that opens channels of communication and allows for dialogue.³⁰

8. Credibility and Expertness: Studies on perceived expertness in relationship to opinion change are very inconclusive.

9. Credibility and Medium: Both McLuhan³¹ and Roper³² have found that the medium used to transmit any message is not neutral, but in and of itself removes or adds credibility to the communication. In 1967 television as a medium had the highest credibility, followed by newspapers, magazines, and finally radio. Any concern for credibility must take into account the medium used and keep current with research on the effects of medium on credibility.

10. Credibility and Opinion Change: In general it was found that--

²⁷Ibid. ²⁸Ibid., p. 107. ²⁹Ibid., p. 108.

³⁰"Points of Friction and Tension," a paper submitted as a lesson plan at the U.S. Army Chaplains School, Fort Hamilton, New York, p. 40.

³¹McLuhan, Dialog.

³²Herbert Blumer, "Public Opinion and Public Opinion Polling," in Public Opinion and Propaganda, eds: Daniel Katz, Dorwin Cartwright, Samuel Eldersuald, and Lee Rinehart (New York: Holt, Rinehart and Winston, 1954), p. 73.

Opinion change in the direction advocated by the communication occurred significantly more often when it originated from a high credibility source than when from a low one.³³

More specifically, Hovland and Weiss found that "opinions were changed immediately after the communication in the direction advocated by the communicator to a significantly greater degree when the material was presented by a trustworthy source..."³⁴ Over a period of time, however, the difference in opinion change in regards to the high or low source credibility was insignificant.³⁵ The significant factor in the research was indicated by Hovland, namely that high source credibility is related to "immediate opinion change."³⁶ Such a factor is important if one desires immediate action and is not concerned with the long term effect. However, if there is a "close association between the source and content of a communication....the effect of the communicator may be more enduring."³⁷ This fact is important if the desired effect is that of long term growth and behavior modification!

11. Credibility and Content Retention: Hovland and Weiss found that,

...no difference was found in the amount of factual information learned from the "high credibility" and "low credibility" sources, and none in the amount retained over a four week period.³⁸

Lewis and Birch did some studies that indicate a hypothesis which needs research, namely, that,

...under conditions where positive attitudes toward the source are very strong and where the tendency to reject the conclusions and arguments in the communication is very strong, there is a tendency to dissociate the source and the content.³⁹

What then are the implications for these findings for the chaplain in his role of communicator?

³³ Hovland, Janis and Kelly, "Credibility," p. 110.

³⁴ Hovland and Weiss, "The Influence," p. 347.

³⁵ Hovland, Janis and Kelly, "Credibility," p. 110.

³⁶ Ibid., p. 114. ³⁷ Ibid., p. 114.

³⁸ Hovland and Weiss, "The Influence," p. 347.

³⁹ Hovland, Janis and Kelly, "Credibility," p. 116.

V. IMPLICATIONS OF CREDIBILITY RESEARCH FOR MINISTRY

The chaplain as communicator must take seriously the findings of research on credibility, if he is to improve his unique role in communication. How does the chaplain master the task of "being" and "sharing" a spiritual commitment? A commitment that is directed toward himself, as well as to other individuals and the person of God, is a difficult and demanding task in communication. The stand as an "expert" in the field of faith, and to be seen as a "trustworthy" source, and at the same time to develop the "expertness" in faith in others and increase their "trustworthiness," while sharing the commitment of a God who is the expert on faith and the source of all trust, is a task as big as life itself!

A number of imperatives are then necessary if the task is even to be approached by any chaplain.

1. The chaplain must seek to be an integrated person and seek ways to bring together the source of his message, his own inner sense of commitment, and the content of his message. Research indicates that such a unity in a message does produce long term and lasting growth in persons. The chaplain must give time to his own growth and health, lest he become an empty box full of boxes with no life. The masochism displayed as dedication and "meeting the challenge" must be called for what it is, masochism.

2. The chaplain must seek ways to improve his "expertness" through the study of various disciplines, both theological and the behavioral sciences. Means must be developed to collect and translate into meaningful programs and information, the current developments and findings of research in the field. The time lag between pure research and application in the field must be reduced if we are to increase the meaningfulness of our ministry.

3. The chaplain must develop structures for feedback from others, at the risk of growing, to improve his inner self and

trustworthiness.

4. The chaplain must not loose sight of the high prestige value of holy objects, persons, rituals, and the past. At the same time, he must understand the changing prestige and credibility assigned to specific methods, objects, rituals, and seek ways to integrate the message of faith in the communication forms of his age. At the same time, he must understand the impact of different mediums upon his communication whether he is using ritual, sacrements, holy books, television, audio visuals, or printed literature.

5. The chaplain must increase his credibility for those who seek ways to grow in faith daily, yet always be ready to respond to those who place in him a high degree of trust in times of suffering.

6. The chaplain must seek ways to facilitate open communication. As a teacher and as a supervisor or manager, nothing could be more important. Along this same line, he must see his role as a change agent, a resource, and a facilitator of human interaction which is directed toward growth in spiritual commitment. The chaplain must create an innovative organization responsive to the needs of people and their need for growth into a faith community of committed people. This innovation must provide for the means to a more adult-interdependent relationship. Both Annex A and B offer models for teaching and organizational behavior in this direction.

7. The chaplain must ask himself, how he perceives his faith community. Are they dependent or self-directive? Are they of little worth or of great worth and a great resource? Are they participants or observers? How the chaplain sees and approaches his community, will either increase or decrease his credibility and effectiveness.

8. The chaplain must develop means to understand how he as a chaplain perceives his listeners perceiving him. To develop ways to understand how the community sees the chaplain and how the community sees the chaplain seeing them! All of these factors are important to trust and expertness.

9. The chaplain must understand that the credibility of preaching is increased when all the senses are recognized, when actual experiential learning is recognized, and when we allow for meaningful active participation in lieu of passive observance.

10. The chaplain must never undersell his ministry or impor-

tance. He must not work on the assumption that he must prove either of the above. If the energy spent on defensive management were spent on offensive improvement based upon the belief in ones expertness and trustworthiness, the credibility of the chaplain would double. Humility and inadequacy are not identical and the latter is not a virtue.

11. The chaplain to be expert must understand the importance of theological language in "orientating the believer to the whole of life."⁴⁰ But more important, his expertness must be used in translating that language into meaningful vehicles for understanding in terms of current experience.

12. The chaplain must increase his trustworthiness in increasing his interpersonal and interpersonnel understanding of group and individual behavior. To understand the role and influence of attitudes, feelings, and values upon the credibility of the communicator is to understand as an expert the impact they have upon the message.

Listed above are only twelve implications of the research on credibility. It is not exhaustive due to limitations only in space. But let us conclude by asking, what model can be used for actualizing these behavioral suggestions in the actual process of ministry?

Dr. Malcome S. Knowles of Boston University has established a model for learning commonly called "Andragogy." He has identified some of the factors in this process model for learners, and some implications for the structuring of the learning situation. (See Annex A). One of the ways communication credibility can be increased both in teaching, worship, and management, would be to apply the principles of andragogy. For the chaplain to view his arena for communication as a community of learners and teachers, of which he is a part, will go a long way toward the development of mutual respect and understanding necessary for credibility and effective communication. Using the andragogical process, as one model for learning, will allow for interchange necessary for meaningful communication. This will increase the credibility and effectiveness

⁴⁰William Hordern, Speaking of God (New York: The Macmillan Company, 1966), p. 86.

of the chaplain, as an expert communicator and as a trustworthy source, as he moves toward a faith of commitment to oneself, others, and God.

ANNEX A

A COMPARISON OF ASSUMPTIONS AND PROCESSES
OF PEDAGOGY AND ANDRAGOGY

A COMPARISON OF ASSUMPTIONS AND PROCESSES

OF PEDAGOGY AND ANDRAGOGY

By Malcolm S. Knowles
Boston University

Assumptions <i>About learners.</i>			Process Elements		
	Pedagogy	Andragogy		Pedagogy	Andragogy
Self-concept	Dependency	Increasing self-directiveness	Climate	Authority-oriented Formal Competitive	Mutuality Respectful Collaborative Informal
Experience	Of little worth	Learners are a rich resource for learning	Planning	By teacher	Mechanism for mutual planning
Readiness	Biological development Social Pressure	Developmental tasks of social roles	Diagnosis of needs	By teacher	Mutual self-diagnosis
Time perspective	Postponed application	Immediacy of application	Formulation of objectives	By teacher	Mutual negotiation
Orientation to learning	Subject centered	Problem centered	Design	Logic of the subject matter --- Content units	Sequenced in terms of readiness --- Problem units
			Activities	Transmittal techniques	Experiential techniques (inquiry)
			Evaluation	By teacher	Mutual re-diagnosis of needs ----- Mutual measurement of program

ANNEX B

"Some Characteristics of Static vs.
Innovative Organizations"

SOME CHARACTERISTICS OF STATIC VS. INNOVATIVE ORGANIZATIONS

...S
an
with
the
and
only
a
My
coll
viro
char
by
str.

the

Ri

BIBLIOGRAPHY

- Bennis, Warren G. Some Characteristics of Unhealthy and Healthy Organizations. Reading, Md.: Addison-Wesley Publishing Company, 1972.
- Blumer, Herbert. "Public Opinion and Public Opinion Polling." In Public Opinion and Propaganda. pp. 70-85. Edited by Daniel Katz, Dorwin Cartwright, Samuel Eldersuald, and Lee Rinehart. New York: Holt, Rinehart and Winston, 1954.
- Buras, Oscar K. The 1940 Mental Measurement Yearbook. Arlington, Va.: The Gryphon Press, 1945.
- Buras, Oscar K. Seventh Mental Measurements Yearbook. Vol. II. New Jersey: The Gryphon Press, 1972.
- Centers, Richard. "Attitude and Belief in Relation to Occupational Stratification." In Public Opinion and Propaganda. pp. 132ff. Edited by Daniel Katz, Dorwin Cartwright, Samuel Eldersuald, and Lee Rinehart. New York: Holt, Rinehart and Winston, 1954.
- Cherry, Colin. On Human Communication. MIT Press, 1968.
- Clements, Kenneth B. "Roles of the Military Chaplain: Past, Present and Future." Paper submitted to U.S. Army Chaplains School, Fort Hamilton, New York, May 1973.
- Dehoney, Wayne. Disciples in Uniform. Nashville, Tenn.: Broadman Press, 1967.
- DeWire, Harry. Communication as Commitment. Philadelphia: Fortress Press, 1972.
- Eisenson, Jon; Aver, Jeffery; and Irwin, John V. The Psychology of Communication. New York: Appleton-Century Crofts, 1963.
- Funk, Robert W. Language, Hermeneutic, and Word of God. 1st ed. New York: Harper and Row, 1966.
- Hansen, Morris H. and Hansen, Philip M. "Area Sampling - Some Principles of Sample Design." In Public Opinion and Propaganda. pp. 651-656. Edited by Daniel Katz, Dorwin Cartwright, Samuel Eldersuald, and Lee Rinehart. New York: Holt, Rinehart and Winston, 1954.
- Hordern, William. Speaking of God. New York: The Macmillan Company, 1966.

- Hovland, Carl I.; Janis, Irving L.; and Kelly, Harold H.
"Credibility of the Communicator." n.p.
- Hovland, Carl I.; Lunsdaine, A. A.; and Sheffield, F. D.
Experiments on Mass Communications. Princeton: University Press, 1949.
- Hovland, Carl I. and Weiss, Walter. "The Influence of Source Credibility on Communication Effectiveness." In Public Opinion and Propaganda. pp. 337-346. Edited by Daniel Katz, Dorwin Cartwright, Samuel Eldersuald, and Lee Rinehart. New York: Holt, Rinehart and Winston, 1954.
- Janis, Irving L. and Feshback, Seymour. "Effects of Fear Arousing Communication." In Public Opinion and Propaganda. pp. 320-336. Edited by Daniel Katz, Dorwin Cartwright, Samuel Eldersuald, and Lee Rinehart. New York: Holt, Rinehart and Winston, 1954.
- Keefe, Francis. "The Army Chaplain: His Public Image." Paper submitted to U.S. Army Chaplains School, Fort Hamilton, New York, May 1973.
- Lacey, Floyd E., Sr. "Color Me Chaplain." Paper submitted to U.S. Army Chaplains School, Fort Hamilton, New York, May 1973.
- McLaughlin, Raymond W. Communication for the Church. Grand Rapids, Mich.: Zondervan Publishing House, 1968.
- McLuhan, _____. "The Christian and McLuhan." Dialog. Fall, 1969.
- Jackson, B. F., ed. Communication--Learning for Churchmen. Vol. I. Nashville, Kentucky: Abingdon Press, 1968.
- Knowles, Malcom S. The Modern Practice of Adult Education. New York: Association Press, 1971.
- Nelson, Ellis C. Where Faith Begins. Richmond, Va.: John Knox Press, 1967.
- Nirenberg, Jesse S. Getting Through to People. Englewood Cliffs, New Jersey: Prentice-Hall Inc., 1970.
- Pickett, George B., Jr. "Officership Today." Army Times. November, 1973.
- "Points of Friction and Tension." A paper submitted as a Lesson Plan at the U.S. Army Chaplains School, Fort Hamilton, New York.
- Rahner, Hugo. A Theology of Proclamation. New York: Herder and Herder, 1968.
- Reid, Clyde H. The Empty Pulpit. 1st ed. New York: Harper and Row, 1967.

- Schramm, Wilbur. ed. Mass Communications. Urbana: University of Illinois Press, 1960.
- Schramm, Wilbur. ed. The Science of Human Communication. New York: Basic Books Inc., 1963.
- Smith, Douglas T. "Chaplain or ?." Paper submitted to U.S. Army Chaplains School, Fort Hamilton, New York, May 1973.
- Smith, Raymond G. Speech-Communication: Theory and Models. New York: Harper and Row, 1970.
- Strommen, Merton P. Research on Religious Development. New York: Hawthorn Books Inc., 1971.
- Zahn, Gordon C. The Military Chaplaincy. Toronto: University of Toronto Press, 1969.